l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

hot, glassy air. At full speed I drove into it towards the 133
rain pools.

Nearer and nearer came the sheep, when in an instant the whole picture changed. The long, wide pool had disappeared: not a trace of moisture was to be seen. Instead of gleaming waters, we saw milling around us a dusty mass of woolly beasts—thousands upon thousands of sheep and goats.

I stopped the car to let the animals pass. The shep- 609
herds rode over to us with their women and children, 221
scrutinized us curiously and wished us peace. I distributed cigarettes and sweets, and in response the talkative nomads told us they were moving back to their home-
pastures in the north, because other Bedouin tribes had [578]
disputed their territory with them. They passed on and the desert became empty again.

The Hamad lay before us, the North-Arabian up- 133
lands that seemed to extend into infinity: flat, hard soil, 136
with nothing of any significance to break its level monotony for hundreds of miles southward and eastward. As we sped along, hour after hour, through this parched tableland, immense flocks of migratory birds would whir up out of the camel-grass at our approach. They would fly some hundreds of yards before setting again, like a cloud, upon the earth. Again and again we started clumsy, desert bustards, and large coveys of pintail grouse took wing. These desert birds—about as large as a European partridge—feed mainly on the flaming red caterpillars, which are to be found on every blade and stalk in the otherwise arid waste. Once a small wolf broke cover and two foxes loped away into the distance.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

586 wants to marry a second time the woman whom he has divorced, her kin may ask a new *sijâḳ*, dowry, for her, provided he has had no children by her and she is not pregnant. If the man divorces the wife of his own accord, he is not entitled to compensation, but if the wife asks her husband: "Let me go! *ṭallaẖni*," he may reply: "Bring what I have paid for thee! *hâti-lli warâč*."

593 578 626 No quarreling, words of abuse, or lamentations of married couples are ever heard in the Rwala camps. A man ought never to be seen beating his wife or vice versa, as by doing so they would disgrace, *'ajb čebir*, themselves and their respective kins for all time. Woe to them, therefore, should they do so — for then the husband's kin and the woman's kin as well as all the neighbors would come over and expel them from both the camp and the tribe. This is the reason why a man never quarrels aloud with his wife, although he may often and thoroughly beat her, *jeḳtelha* (or *jedebbaha*), being careful, however, that nobody shall see him. In the daytime he does so in a corner of the tent, at night in bed. The punishment is applied with the stick used in driving his camel, and that unsparingly. The wife generally covers her face with the bedquilts or presses it into the pillows to prevent even the least sound of her crying from being heard. Otherwise the man might keep on beating her still longer, and any other man might come in, on hearing her, to assist the husband. If the ill-used woman complains to her relatives, she has to return to her husband without getting any satisfaction.

593 582 Miïref eben Kurdi once beat his young wife, a daughter of Prince an-Nûri, for more than an hour not only over her back but over the head as well, so that it was swollen for ten days. On complaining to her father, the only satisfaction she received was that she would get still more if she did not behave herself. She was known to torment Miïref in a hundred ways, while he repaid her with sound beatings. For no sooner was she born, than Miïref, her second cousin, claimed her for his future wife, *ḥaǧǧarka*. When she grew up she could not bear the sight of her bridegroom-to-be, but the more she scoffed at him, the more he insisted on marrying her. Prince an-Nûri himself and his son Nawwâf also begged Miïref to give the girl her freedom, but, appealing to his privilege as her nearest relative whom it is permissible for her to marry, *eben al-'amm*, he maintained that he would not do so before she had

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

aid him in obtaining his rights, *jimaššī-l-ḥakk*. First he goes to the accused and asks him to return the stolen weapon or to declare on *ǧehīra* oath (see above, p. 430) that he has stolen nothing. Should he refuse to do either, the protector will declare: "Behold! So-and-So resists, although the weapon belonging to X is in his belly. The she-camels for whom the latter has asked my protection from this day are his own. Beware everyone who would take them away from him. Behold! they stand before my face."

His honor, his good name are the principal motives of a Rwejli's charity. There is nothing he fears as much as dishonor to his good name and a reflection on his character, or, as he says, the blackening of his face. Should he fail to guard his protégé effectually, to get compensation for him who walks before his countenance, should he disregard his guest: in all these cases he is threatened with the blackening of his face. The wronged man then ties a black rag to a long stick or to a spear and cries:

"This is the black flag of So-and-So. I put myself under his protection and he has not freed me; I suffered loss before his face; I was his guest and he has not fed me. May Allâh blacken his face! *Hâḏi râje sowda' flân eben flân daḫalt 'alejh w-lâ fakkni râḥ rizki bwağheh mâ 'aššâni sawwad allâh wağheh.*" Naturally the people are eager to learn the details and on hearing them run to the accused to mete out justice.

PROTECTION FROM OPPRESSORS; RECOGNITION OF BENEFACTORS

If a man of power oppresses a weaker one and the latter is unable to defend his honor himself, he ties a piece of black tent cloth to a stick or spear, rides around the camp of his kin, and shouts:

"My friends, O ye people who give protection! know ye that my face has been insulted by the powerful So-and-So; *wā'i já ahla-l-ḥamijje kafṭa' wağhi flân al-belijje.*"

This is a sign to his kinsmen to mount their horses or camels and to parade before him shouting their battle cry, *je'arḍûn 'endeh w-jentaḫûn*: "X, behold, here I stand before thee, O X! *já flân 'ajnêk* [sic] *já flân.*"

When all are assembled, they tear up and throw away the black flag, surround the tent of their powerful neighbor,

578 and compel him both to right the wrong done and to give
602 compensation.
627 When he has complied with every demand, the powerful man now asks his weaker opponent to declare this publicly. When that is done, he ties a white cloth, *šowra*, to a stick or spear, just as was done with the black material before, and makes a circuit of all the camps in the vicinity, waving his flag and crying:

"We have done our duty, *kaẓejna lâzemna*."

This he does in order to inform all the wronged one's relatives that a reconciliation has been effected, for otherwise he might be attacked by some of them. Moreover, he wants all his fellow tribesmen to know that no further reproach may be brought against him.

703 A white flag is also flown by a grateful enemy in honor
577 of his benefactor. Whoever on a raid or in a fierce fight or when being pursued has been saved from certain death, on his return flies a white flag in front of his chief's tent and says:

"So-and-So — may Allâh whiten his face! — on a day when life was nearing its end and death was stepping forward, saved the neck which moves here before you. Oh, may Allâh whiten his face! *Flân bajjaz allâh waǧheh jowm aḳfat al-ḥajja w-aḳbalat al-menijje fakk ar-ruḳubat al-mâlijje.*"

Then two of the assembly stand up, inquiring: "Whose is the white flag flying here? *lemin ḥal-bêẓa al-mabnijje.*"

"It belongs to So-and-So, may Allâh whiten his face!"

"We testify that he is deserving of a white flag. He is a brave youth who acted, as he did, with deliberation. Hail to him, by Allâh himself! *Jistâhel al-bêẓa ʕlâmen ʿana-lha w-hejh hejh jâ lallâh.*"

From the chief's tent the news of the honored man's deeds spreads through the whole camp, the guests present, of course, bring the news to other camps, and before a month is out the main topic of conversation at all the camp fires for hundreds of kilometers around is the story of how X has saved Y from certain death.

BEGGARS; LOST ARTICLES

735 There are no beggars among the Rwala. An impoverished man is helped by his kin, his clan, and the chief. And yet sometimes beggars are to be seen walking through the camps.